

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

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NEW SERIES, VOL. XVII, No. 4

## KINGDOM BRIEFS

Dr. J. B. Searcy, former editor of The Record, has had a good meeting in his church in Little Rock, eighteen additions—ten by baptism.

We are happy to learn of the marriage of Rev. C. S. Wales, pastor of the Tate street church, Corinth, to Mrs. G. H. Rankin. May their union be a happy one.

It is said the contributions to most of the mission societies in Germany and England have increased since the war began. How much more ought we to do and make no complaint!

The Rev. P. W. Crannell, D. D., president of the Baptist Theological Seminary, Kansas City, Kansas, is lecturing this month in the Moody Bible Institute, on "Practical Homiletics and Evangelism."

The William C. Geraty Company, plant growers of Yonges Island, S. C., write us that they will be glad to donate all cabbage plants needed by orphans' homes, old folks' homes, or other charitable institutions.

We are glad to receive from the author, Rev. Lewis N. Thompson, a copy of his little book, ninety pages, on Lewis Craig, the pioneer Baptist preacher. Christian biography is the incarnation of the truth and purpose of God, also its interpretation. The price is only ten cents.

Dr. Lawrence reports that the Bible Institute held last week at Clarke College for preachers and other work, was a success. The teaching and speaking was up to high water mark and there was an attendance of about forty from outside Newton, besides the local attendance.

It was a handsome thing for the Sunday School Board to make contributions to the training schools in Louisville and the Foreign Board and Home Board and the State Boards for Sunday School work. God has blessed the work of this board and is making it in many ways a blessing to others.

If you are planning for a Sunday School library, write The Baptist Record for estimates on the books you want. If you have a list already prepared we shall be glad to give good prices on the books in the list, or if you prefer that we suggest a list, we will gladly send specially prepared lists for your use, showing prices. Parcel post from Jackson to points in Mississippi is cheap.

Dr. T. P. Bell retires as editor of the Christian Index and in the issue of last week makes his valedictory. He speaks in the sweetest spirit of the workers and turns aside to rest in a way that shows beautiful faith, hope and love. He has been a great constructive force in the work of the kingdom and will be missed by all his brethren. He has been for some time in poor health and it is hoped that rest may restore him to vigorous health and active service. Dr. B. J. W. Graham, who has been for several years associate editor, now becomes sole editor. He is a man of ability, not only as a writer, but as a man of affairs and the paper will continue to hold its high place in the upbuilding of the denominational work.

Dr. J. F. Love, secretary of foreign missions, says in the Biblical Recorder: "But my purpose in writing was to speak a word to my North Carolina brethren concerning their campaign for the Biblical Recorder. May I say that there is no shorter road to the enlistment and development of the rank and file of the Baptists of the South than by reaching them with good Baptist weeklies. The weekly visits of the Recorder to every Baptist fireside in the State would produce such wholesome and beneficial results in denominational life and service as perhaps nothing else would that is possible to the religious leaders of the State. There is not a cause which has rightful claim upon the churches in North Carolina that will not be benefited to the degree that this campaign succeeds. Should the pastors of the State take the task seriously, and with those whom they could enlist for the campaign, go about it with determination, there is scarcely a Baptist home in the State which could not be put on the mailing list of the Recorder."

A good many of our friends have visited us during the past week, while in Jackson attending the S. D. Gordon meetings. Some of them have expressed surprise at finding us in such large and comfortable quarters. For the benefit of those who did not see the notice last summer we will state that we now have a book store on the ground floor of Capitol street, where the editorial and business offices are located, and are carrying the largest general stock of books, Bibles and stationery we have ever had. It gives us pleasure to have our friends call on us, or if that is not possible, to write us their wants.

If men were willing to be fools for Christ's sake it would hasten the coming of the kingdom. There are so many people who are afraid they will offend the proprieties by being zealous; afraid that they might forget themselves or lose control of themselves. Some are so afraid they will be criticised, so anxious to please men that they cease to be servants of Christ. We need to lose control of ourselves that God may control us. Ye shall receive power when the Holy Ghost is come upon you. This will do away with primness and preciseness.

The Efficiency Commission of the Southern Baptist Convention is keeping its own counsel and will publish nothing until the meeting of the Southern Baptist Convention. This is done probably through fear that discussion of methods might hinder the actual raising of funds for missions at this important time of the year. Incidentally it gives the commission the advantage in the discussion at the convention.

Brother R. A. Cooper reports from Canadian, Texas, a balance in the treasury, also the best prayer meeting and Sunday School in town; fifty-eight received—seventeen of them for baptism—since he began work there.

Money has been sent in to pay the postage on the papers which we send to missionaries. Thanks to those who helped in this work.

The New Baptist Sanatorium at Houston, Tex., was opened last week.

Pastor F. C. Flowers, of New Orleans, has something to say in The Record this week about the proposed seminary in New Orleans. He says the ground for it can be had fronting Lake Ponchartrain.

Dr. A. C. Cree, who has been in charge of the enlistment work of the Home Mission Board, was recently elected mission secretary of the Georgia Baptist Convention and it is understood he will accept.

The students of Vassar College, finding that their expenditures for pleasure and pastime were \$17,000 a year, have decided to give a part of it hereafter to benevolence. We know some schools that would profit by a similar inventory and resolution.

A map of the Bible lands is a good thing to have in the study of the Sunday School lessons. We can send you a map of Palestine at the time of the judges for fifty cents postpaid, size twenty by thirty-five inches, or a better one for sixty cents postpaid.

J. P. Harrington writes: "We have just organized a Baptist church at Artesia, in which nineteen members were received by letter and three by experience. We also put in the duplex envelope system and raised money enough to pay pastor for one Sunday each month, and \$50. for missions."

The students of Columbia University passed strong resolutions against the spirit of militarism, and the increase of the army and navy. They remind us of the fact that the war in Europe has killed two million in five months, and that our own country is spending seventy-two per cent of the federal income on the army and navy. "What a fearful sewage sink for our money."

The attention of Baptists as well as others is being called in recent times to the importance of the state schools as proper fields for mission work. This is not always because they are more needy but because they possess greater possibilities of usefulness. At the meeting of the Convention Board in December a committee was appointed to study the subject in connection with the pastors where the four state schools are located and the board will make recommendations to the next convention. The committee consists of H. L. Martin, W. C. Tyree and I. P. Trotter.

It has been a great treat to hear many of the sermons at Clinton the past ten days, by Dr. L. R. Scarborough. He plumbs the line of Scripture truth. He believes every word of it; he loves the souls of men; he is the messenger of the new covenant in Christ; he believes that the work of reaching the lost is worth every ounce of his energy; he believes in the power of the gospel to save and works for results. He does not shoot his gun and walk away satisfied. He goes after the game and believes in others doing it. He is good at "retrieving." There have been many quickened, many converted, and about thirty accessions to the church.



## THE MEN'S CONVENTION

### MERIDIAN, FEBRUARY 9-10-11

#### WHAT THE BAPTIST MEN'S CONVENTION WAS IN 1914 AND WHAT IT WILL BE IN 1915.

I regard the Men's Convention held in Jackson last February as one of the most helpful meetings to our denominational life that ever gathered in the State.—T. L. Holcomb.

Some dear brethren who attended the men's meeting at Jackson a year ago were impressed as never before that God's greatest plan is a man, whose mission in this world is to live and to give, to love and to serve, and they went back home to teach these things to their people.—J. G. Chastain.

The convention in Jackson was a great success.—E. J. Ellzey.

The greatest educational and inspirational meetings that I have ever attended.—W. A. Roper.

If the Men's Convention in Meridian this year shall prove as beneficial to every department of our work as was the session held in Jackson last February, I believe the earnest wish of every person whose privilege it was to attend the latter will be gratified.—W. E. Holcomb, Quitman, Miss.

A broader horizon, a clearer vision and a higher aspiration.—A. J. Aven.

Our Men's Convention in Jackson in 1914 was the most inspirational meeting we have ever had in Mississippi.—J. L. Johnson, Jr.

Without question the splendid advance in contributions by Mississippi Baptists last year was due in large measure to the influence of the Men's Convention held in Jackson last February. Such inspirational gatherings give enlarged visions, furnishing as they do exceptional opportunities for redeemed manhood to discover itself and its place and work in the kingdom of Christ. With the influence and fruitage of the last convention still abiding, there is every reason to believe that the Meridian meeting is going to be greater both in attendance and power.—C. C. Pugh, Home Mission Vice-President for Mississippi, Hazlehurst, Miss.

To my view it was the most helpful religious gathering I have attended in Mississippi.—I. P. Trotter, Grenada, Miss.

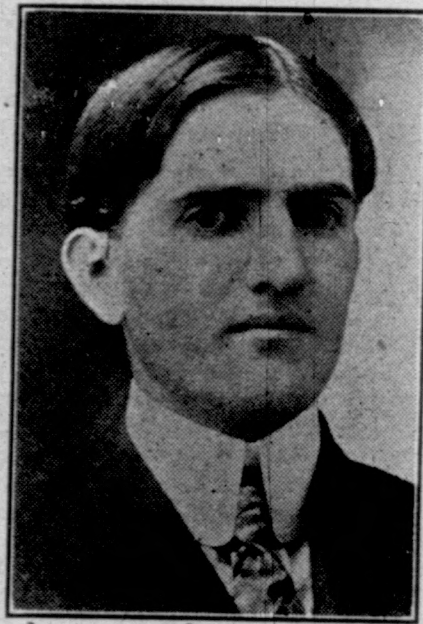
The Baptist Men's Convention held in Jackson last year was the best meeting of the kind I have ever attended, and the only regrets I heard expressed were by certain pastors over the absence of their members.—Franklin L. Riley.

It was a "quiet hour with God" where men were reconsecrated for service as never before, where men got a great vision of their

opportunities and where intense resolutions were made.—S. R. Whitten.

Greatest meeting in the history of the State and much lasting good done.—W. E. Farr, Columbia, Miss.

The Baptist Men's meeting held in Jackson last February was unquestionably the greatest meeting of Baptists ever held in Mississippi. Personally, I received greater inspiration from that meeting than I ever received from a meeting of men. I cannot endorse too heartily the meeting we are planning. Remember this—the men who get the vision in these meetings are those who attend personally. I trust that the next meeting will eclipse anything that we have attempted.—J. M. Hartfield.



N. R. Drummond,  
Columbia, Miss.

#### EXPECTATION.

The Laymen's Executive Committee is looking forward to the Men's Convention at Meridian, February 9-11, with much interest. Our meeting in Jackson last year was one of great power and influence and meant much for the advancement of God's cause in our State. The program for this year is a strong one and we believe that our brethren throughout the State can well afford the small sacrifice of time and money necessary to attend this convention. At a time like this when there is so much to be done on every hand, we need to get a wider vision and an inspiration for larger usefulness. The convention this year should in every respect measure up to the standard set last year, and if possible should surpass it.

N. R. DRUMMOND,  
Chairman Laymen's Executive Committee.

#### A TESTIMONY.

Truly we are a part of all we meet, and with this truth in mind I went to the laymen's meeting in Jackson last year. I went to meet much and I met much. I went to the meeting (as I go to all meetings) with a mind to learn, a heart to receive, and a will to do. My soul was enriched, my hope was brightened, my faith was increased, my love became stronger, my vision of the Lord's work grew brighter, and my conviction to do His work was deepened as the Lord spoke to us from time to time through His sons. It was a really great meeting. I shall not soon forget it; men from almost every walk of life—professors, insurance men, lawyers, doctors, merchants, wholesale and retail men, bankers, preachers, a host of farmers, together with other professional and business men—talking about, praying and planning for the coming of our Master's kingdom. It rejoices my heart to know that we are to have another such meeting very soon. May the Lord be greatly pleased as the men of Mississippi shall plan for great things in His vineyard this year. I pray daily for the meeting.

ZENO WALL.

#### LAYMEN'S CONVENTION.

The Laymen's Convention in Jackson last year was epoch-making in Mississippi. It was a theological school for the layman, and its teachings were so comprehensive, persuasive and convincing that it made an indelible impression on them.

One of the results of this meeting, as seen by an enlistment missionary, is the loyal and aggressive stand in church life that he takes. Another is it seems to have begotten kingdom movements in the lives of them. That all is not left to the pastor and preacher, but instead they join hands in hearty co-operation with the pastor in establishing the kingdom, that they have a part in it.

Again there is larger giving on the part of the laymen than was ever known before—both in education and in missions.

Again, there is a steadier tread of the laymen's march in all movements in the ethical kingdom and civic righteousness. So the results are telling and far-reaching.

Cordially and in good hope,

W. R. COOPER.

There is an article in the Saturday Evening Post for January 23, called "The Church in My Town." It is interesting—peculiarly so in view of its appearance in a great secular weekly. But for lack of space we should like to reprint most of the article here, omitting a few feeble remarks about church union which we do not approve. For re-statement of the church's and the minister's problem it commands thought. If you are a preacher you should read it. If you are not a preacher you should read it. A copy will be sent you by The Baptist Record for five cents and two cents for postage.

#### THE MEN'S MEETING AT JACKSON.

The men's meeting at Jackson last year made it much easier for the enlistment missionaries to do their work. Our laymen are needed, not only as givers in our denominational work, but as advocates and organizers of an adequate missionary policy. As an enlistment man I find that the laymen's meeting has done much in leading our men to see this demand. This meeting also discovered and equipped a large number of men who have gone out from town churches and helped to enlist our country churches in giving to missions, by delivering addresses on the days the offering was to be made.

This meeting led many other men to study missions and in some cases to organize and teach mission study classes.

This meeting deepened the prayer life, and increased the devotional spirit of many of the fellows, and in this way led them to see that they could be of some account in the promotion of the kingdom of Christ.

#### BAPTIST CHURCHES AND OTHER CHURCHES.

E. L. Wesson.

I said in my first article that there are four sets of doctrinal differences about which separate Baptists from all other churches and demand that Baptist churches exist. You will notice that so far I have mentioned only vital points of difference. So called "non-essentials," the things which most people see as they look at Baptist practice, I have scarcely mentioned. My reason for this is this: I wanted you to see that the things which cause Baptists to stand by themselves are not the mere manner of doing things, but the doctrines about the things which they do. The beliefs, doctrines or teachings held by others are vital, and it is about these that Baptists differ from them all. Practice in observing the ordinances is merely a symbolic setting forth what is believed.

The fourth set of doctrines that separate Baptists and others is concerning the Lord's Supper. Concerning baptism, Baptists differ from all other churches on some vital points, but concerning the Lord's Supper they differ from all of the other churches on almost every point. Really it is astonishingly strange that Baptists do understand the Bible doc-

The meeting gave many of our preachers a new vision of what can be done by our laymen and thus they have expected more of their men, in the local church. The meeting increased the number of tithers. In fact I think it made possible our great victory for State missions.

J. P. HARRINGTON.

Columbus, Miss.



Rev. J. P. Harrington, Enlistment Missionary.

trines concerning the Lord's Supper so differently from others. All other so called evangelical churches, unless it be the Disciples, hold that the Lord's Supper is a "Christian sacrament," and feel, honestly feel that it is an unkindness not to invite all Christians present to observe the supper when it is celebrated. Baptists holding a different belief have no such feeling. Baptists consider the Lord's Supper strictly a church ordinance, to be partaken of as such, by the membership of the church celebrating the rite, and that there is neither loss to nor reflection upon others present by not inviting them to eat the supper; but instead that to invite others is to go beyond both the precepts and examples of the Word of God and change the rite from a "church ordinance" into a "Christian celebration." Baptists do not hold the supper to be "a sacrament" at all, but an ordinance. Simply that and nothing more.

In this article I want to show the differences between the Baptists and the Methodists and Presbyterians concerning the Lord's Supper, and shall do this by simply giving and examining each church's article of faith. Other evidence might be contradicted, but this cannot be. As I see it, the Disciples have never been either definite or clear in their teachings about the supper, and

their practice is so inconsistent with their teachings concerning baptism, that I shall say nothing about them on this point. But that you may see the vital differences between the Baptist churches and the Methodists and Presbyterians, I will give quotations from their own books of faith and practice.

The Baptist article of faith, as given in Hiscox' New Church Directory, page 558, says: "We believe the Scriptures teach that the Lord's Supper is a provision of bread and wine, as symbols of Christ's body and blood, partaken of by the members of the church in commemoration of the suffering and death of their Lord; showing their faith and participation in the merits of His sacrifice, and their hope of eternal life through His resurrection from the dead; its observance to be preceded by faithful self-examination." That is all, the Baptist article of faith says about it.

The Methodist article of faith says: "The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; inasmuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ." Then, after putting in a sentence concerning transubstantiation, the article continues, saying further: "The body of Christ is given, taken and eaten in the supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten, in the supper is faith." See Discipline, pages 21, 22.

Presbyterians say, concerning the supper: "Our Lord Jesus, in the night wherein He was betrayed, instituted the sacrament of His body and blood, called the Lord's Supper, to be observed in His church to the end of the world; for the perpetual remembrance of the sacrifice of Himself in His death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in Him, their future engagement in and to all duties which they owe unto Him; and to be a bond and pledge of their communion with Him, and with each other, as members of His mystical body." Then, after giving five explanatory paragraphs, the article says further: "Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed yet not carnally and corporeally, but spiritually, receive and feed upon Christ crucified, and all the benefits of His death; the body and blood of Christ being then not corporeally or carnally in, with or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance as the elements themselves are, to their outward senses." See Confession of Faith, pages 153; 157, 158.

If you will read these quotations over again carefully, and mark the different points as you go, you will see clearly wherein and how greatly Baptists differ from both of

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The Baptist Record, Jackson, Miss.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

The time has come to push home and foreign missions.

Every church that can possibly do so ought to have an every-member canvass for missions and current expense.

Our association-to-association campaign meetings will begin February first. Let every pastor in the State make his engagements so as to include the meeting in his association.

### Association-to-Association Program.

The association-to-association programs have been sent out. Every pastor in the State received one, and the pastors at the churches where the several meetings are to be held received a large number for distribution. We hope that every one will talk these meetings and come to them. The itinerary for North Mississippi, first week in February, will be as follows:

Meridian (First)—February 1.

Suqelena—February 2.

Union—February 3.

Louisville—February 4.

Sturgis—February 5.

Rev. J. P. Harrington, enlistment missionary, Columbus, Miss., will have charge of the itinerary in North Mississippi. Rev. E. A. Nelson, returned missionary, will be with him, together with other workers.

The itinerary for South Mississippi, first week in February, will be as follows:

Meridian (First)—February 1.

Pleasant Grove—February 2.

Waynesboro—February 3.

Leakesville—February 4.

Rev. Zeno Wall, enlistment missionary, Hattiesburg, Miss., will have charge of the itinerary in South Mississippi. Rev. W. H. Clarke, a returned missionary, will be with him, together with other workers.

We are endeavoring to arrange for preaching at each of these places on the night before the meeting is to be held the next day.

At the end of the first week's campaign we will all take out and attend the Men's Convention at Meridian, February 9-11.

### Paul's Plan for Church Finance (I Cor. 16:2)

The religion of Jesus is intensely practical. It relates to every act of life, to both time and to eternity. It is not for one day of the week, but for all days of the week. It does not cover alone the devotions of a man's life, it is meant to direct every activity. In short, the Lord is to be worshipped in the sanctuary; He is to be welcomed in the home; to have a place in the halls of legislation; revered on the streets; served on the marts of trade, and obeyed through all the days. Jesus is to preside over the home, the mill, the market, the farm, the bank, the avocation, and His will is to be done in everything that man has to do with.

Therefore to be a Baptist means more than to be immersed. Important as that is, it is only one of the Master's commands. It means more than to join a church. Vital as that is, that is only one of the Lord's precepts. Jesus says, "If ye love me, prove it by keeping my commandments." Hence to be a Baptist means trying, with His divine help, to measure up to His divine requirements; it means to do the things that He bids us do. We find one of these in I Cor. 16:2.

1. **Upon the first day of the week.** If our giving is to please God it is to be regular, not sporadic or spasmodic. Only then can we really know how much we are giving. If a person gives \$5.00 two or three times a year he would likely consider himself very liberal, but he can hardly hold such an opinion if he will divide the \$10.00 or \$15.00 into fifty-two equal parts.

2. **Each one of you.** Observe how the apostle addresses this command: It is to all. In Paul's day, and ever since as for that matter, there were poor Christians as well as rich ones. But, as in the case of the ancient Jews, so now in the case of Christians, God makes no exception—everyone is to give unto the Lord. It is not the amount, but it is the regularity and the fact of the gift that the Lord expects and demands.

3. **Lay by him in store.** We are to give not merely what change we may happen to have in our pockets. Our giving to the Lord is a most important, a serious matter. Some day we must answer to Him for this. Hence what we give is to be a meditated act, something over which we have earnestly prayed. We are to lay by in store, lay by with the work of our Lord in our minds. A certain amount, or percentage of our income should be regularly set aside for the Master's cause. It is not to be used except for Him. It is not our own. In this way we will always be able to make contribution to the advancement of His kingdom and to give such an amount as will be worthy of the cause which we love. If we have this care and prayer in laying by money for the distinct purpose of giving it to the work of the Lord, we will strive to see that that money is wisely spent, hence we will investigate the various branches of work being done, and in this way will come to be well informed, intelligent Christians.

4. **As God.** It is not really our money, be the sum large or small, it is God's. He has given us the material, the sunshine, and the showers, the strength and the opportunity, the health the reason, the eyesight, and all which enabled us to make it. Consequently (Deut. 8:17-18) say not that my might and my power and my hand hath gotten me this wealth, for it is the Lord, our God who hath given us the power to make money.

5. **Has prospered him.** Our Master never demands impossible things. Here then is the

standard by which our giving is to be measured. As the Lord gives to us so are we to measure our gifts to Him. A certain per cent of all that we receive from His hands should go into His treasury. This is a direct, positive command of God, and His people cannot prosper and be happy unless they obey His commands.

In some Baptist churches the members are giving a tenth to the Lord. I have presented the question of giving in three churches in the State, this month, and as a result sixty-five promised to tithe in one, thirty-eight in another, and forty in another. But there are Christians who object to tithing. They declare that the New Testament is not law and that they are to give simply as God hath prospered them. But there is one significant thing, while the New Testament is not law, yet those who tithe are advocates of tithing, and those who do not tithe are its opponents. I have yet to find one man who gives as much as a tithe who is opposed to tithing. I have yet to find one man who opposes tithing who gives as much as a tithe.

But after all if one should adopt the tithe as the measure of his giving, would he not have a very convenient standard by which to determine what part, of that which the Lord gave him, he was to lay aside each week for the Lord? If he does not have some standard he will be laying aside more one week proportionately than he lays aside another week, and, hence, he will not be giving regularly, systematically, proportionately as this passage implies that he should give. Tithing is therefore giving as the Lord has prospered us. And it would be a happy day for the kingdom of God if all Christians would give as much as a tenth and give it weekly.

### "OPEN" OR "CLOSE" COMMUNION—WHICH?

There is a good deal of confusion and laxity these days in regard to what qualifications are required on the part of those who legitimately observe the Lord's Supper. Some think that the ordinance should be open to everybody who desires to partake of it. Others believe that those who participate ought beforehand to possess certain qualifications and to perform certain precedent duties. In other words, some believe in "open" communion and some believe in "close" communion.

Which is right?

#### I.

Perhaps, in the beginning, we ought to divest ourselves of any bias we may have for or against either "open" or "close" communion. We should say that today an increasing prejudice is felt against the latter practice as narrow and unbroadly. If not bigoted and boastful. But in reality is not the prejudice more inconsistent if not more unbroadly than the practice? We do not charge the Masons or Odd Fellows with being "close" because they require their members to pass through certain degrees of initiation. We do not call the United States "close" because naturalization papers must be taken out by the foreigner before he is

permitted to participate in our elections. A choir admits only those who can sing; a college opens its doors only to those who are prepared for its classes; and the marriage ceremony must be performed before two lives are wedded and welded into one. Even salvation may be said to be "close," for it requires through repentance a complete renunciation of self and through faith an entire allegiance to Christ as the Sovereign over life.

Let us therefore lay aside all our prepossessions on the matter, for we have no business being either "open" or "close" on the communion question without warrant from the Scriptures.

#### II.

What do the New Testament records teach us?

The ordinance of the Lord's Supper was instituted in the upper room at Jerusalem on Thursday night of crucifixion week. Though there were other disciples in the city at this time, only the eleven apostles were present, Judas having gone out before the Passover meal was over; every one of them was, of course, a believer in Christ; every one had doubtless been baptized either by John the Baptist, or by Jesus who baptized through His disciples; each was a member of the apostolic body which was the germ and forerunner of the local church; each was walking circumspectly, though he was not perfect as Peter proved that very night; and to them not as individuals but as a group or congregation the ordinance was delivered.

Was this "open" or "close" communion?

#### III.

And how was it among the New Testament churches? At Jerusalem just after Pentecost we find the church celebrating the Lord's Supper with only the converts who had been baptized into the fellowship of the church evidently participating, as, owing to the great ingathering, appointments for the purpose had to be held in several convenient homes. At Troas we find the church assembled on Sunday and breaking bread in remembrance of the Lord, the ordinance being observed as far as we can judge, in every detail according to the model set by the Lord. And how definite were the instructions of Paul to the church at Corinth touching the ordinance which was delivered to the church as such and by the church as such to be observed on the plan laid down by Christ in its institution!

Looking squarely at the Bible record for the truth and nothing but the truth, what is our impression as to the primitive observance of the Lord's Supper? Did the churches at Jerusalem, Troas and Corinth practice "open" or "close" communion?

#### IV.

What is the belief and practice of the Christian denominations today on this subject? In nearly every one of them certain restrictions have been thrown around the Lord's Table. For example, they are almost one solid unit in holding that baptism precedes the supper; that is, that no unbaptized person has a Scriptural right to come to the Lord's Table. This is the view held not

only by Baptists, but also by Methodists, Presbyterians, Congregationalists, Episcopalians, Catholics, and practically every other denomination claiming to be Christian. The Free Will Baptists in this country and some of the English Baptists are, we believe, the only denominations that dissent from this tenet.

It is from this point of view that Dr. F. G. Hibbard (Methodist) in his book on "Christian Baptism" says, "The charge of close communion is no more applicable to the Baptists than to us." And Dr. John Hall (Presbyterian) said, "If I believed with the Baptists, that none are baptized but those who are immersed on profession of faith, I should, with them, refuse to commune with any others." So, as often stated, the question of "close" communion shifts from the Lord's Table to the baptismal waters. In principle and practically, one denomination is just as "close" as another.

#### V.

We suppose that everybody who gives the matter a serious thought realizes the tendency of "open" communion. Give it a chance and see what it does. For one thing, it strikes a death-blow at the ordinance of baptism; first, by making the form of no consequence; then, by making it entirely optional with the professed believer; and, finally by eliminating it altogether. Again, it absolutely destroys all discipline; for what need is there for a church to withdraw fellowship from a man on account of gross immorality or flagrant heresy if he can continue to appear at the Lord's Table and partake of the sacred elements? Moreover "open" communion leads logically and inevitably to "open" membership—that is, a church membership including not only unbaptized believers, but also unbelievers as well—and this, of course, means the ultimate and utter extinction of the church that practices it.

#### VI.

So, we cannot believe that the Lord intended the Lord's Table for the unregenerate rabble, or even for the regenerate who fail to follow His directions. And from what He has left us in His Word, we think the person who comes to the Lord's Table ought to be a believer in the Lord Jesus, for otherwise participation must be mockery pure and simple; he ought to be baptized, for this is clear from the example of the early participants, from the wording of the Great Commission, and from the symbolism of the two ordinances; he ought to be a church member, for the Lord's Supper is a church ordinance delivered solely to the church and observable only by the church; and his walk should be orderly since church discipline, if it means anything, must include the right to bar any offending member from enjoying this highest privilege of church fellowship. If this is "close" communion, it is the kind of communion pictured in the Bible, endorsed by the majority of churches and approved by the common sense of mankind.

#### VII.

Those who believe in and practice "close" communion are far from making the ordinance a mark of exclusiveness or a challenge

to controversy. They are not guarding the Lord's Supper against intruders with bayonet and gun, nor do they employ a force of detectives to hunt down every violator of proprieties. With simplicity and sweetness they hold and teach their convictions, conceding to others the right to do the same. The old days of controversy are over, but we today should be as loyal to truth as ever our fathers were. We lose by laxity if we ought to be strict even more than we lose by narrowness when we ought to be broad. The fact is, we ought to be as narrow as the truth but no narrower, and as broad as the Bible but no broader.—Biblical Recorder.

## Mississippi Womans College

### WORK AND PLAY.

Thursday evening of last week the music club of Hattiesburg was entertained at the college by Misses Stevens, McLean, Pack and Walters, all members of our music faculty. After a very enjoyable musical program, refreshments were served in the voice studio and the remainder of the evening was spent in social pleasure.

Saturday evening the first pupils' recital was given in the college auditorium. Although the weather was inclement, a good audience enjoyed the occasion.

Sunday morning our Sunday School at the Immanuel church numbered 200, and Brother Fall gave us a good sermon.

On Friday morning a splendid program was rendered at chapel to commemorate Lee's birthday. Short addresses telling of his life and services were interspersed with patriotic songs and recitations. Among the visitors present was Rev. A. F. Youngberg, of Learned, who conducted the devotional exercises.

Tuesday night the entire administration building was a blaze of lights welcoming the "great throngs who poured in to the "house warming." After prayer by Rev. Mr. Linfield, pastor of the Court street Methodist church, an address of welcome was delivered by Dr. T. E. Ross, president of the board of trustees, and a reply made by Hon. Anderson Foote in behalf of the citizens of Hattiesburg. Then after an interesting musical program, the entire audience spent an hour or more going over the various departments of the building. From the domestic science department and the gymnasium in the basement to the music department and laboratories on the top floor, every room was highly complimented by the guests.

Quite a wave of athletic enthusiasm has set in since the holidays. Three tennis courts, two basket ball courts and two volley ball courts are filled every afternoon. The "walking squad" gets smaller proportionally.

We lost several pupils after the holidays and gained several new ones. Of the seventy-nine girls in the industrial home every one returned and we had to crowd in one new girl. The times are having their effect upon us but we put our trust in Him.

J. L. JOHNSON, JR.

Hattiesburg, Miss.



**Mississippi Woman's Missionary Union Page**

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Direct all communications for this department to the editor.  
MISS FANNIE TRAYLOR. Jackson  
Young People's Leader.  
MISS MARY RATLIFF. Raymond  
College Correspondent.  
MISS M. M. LACKEY. Jackson  
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

**LET US PRAY.****Friday, January 29.**

For officers of local societies.  
"He will teach us His ways and we will walk in His paths."—Isa. 2:3.

**Saturday, January 30.**

For more prayer, more money and better methods in our mission work.

"I will put my Spirit within you."—Ezekiel 36:27.

**Sunday, January 31.**

That the lesson leaflet may not supersede the Bible in our Sunday Schools.

"This book of the law shall not depart out of thy mouth. . . . then thou shalt have good success."—Joshua 1:8.

**Monday, February 1.**

That the love of Christ may constrain all service by His own.

"And though I bestow all my goods to feed the poor and though I give my body to be burned and have not love, it profiteth me nothing."—I Cor. 13:3.

**Tuesday, February 2.**

For the women and girls who have much of this world's goods.

"The Lord maketh poor and maketh rich, He bringeth low and lifteth up."—I Sam. 2:7.

**Wednesday, February 3.**

For business women and girls.

"For brethren ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."—Gal. 5:13.

**Thursday, February 4.**

For the poor who are always with us.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Psalm 41:1.

The hearts of our entire sisterhood go out in loving sympathy to Mrs. Matthews, chairman of our W. M. U. Executive Committee, who has so recently lost her beloved mother, Mrs. Whitman.

It will be a matter of interest to our women to know that the furnishings of the Margaret Home have been distributed wisely and well, so that all the stuff is accomplishing a good purpose. From the minutes of the executive meeting of the W. M. U., we clip the following extracts from letters from Dr.

A. E. Brown, superintendent of mountain schools:

"I went to Greenville last Monday and arranged for the distribution of the furniture of the Margaret Home, which was designated for the mountain schools. Mrs. Cody and I went over the building, and I made, with her approval, the following distribution of furniture: The Spartan Academy, Grace, S. C., gets the South Carolina room and the Arkansas room; the North Greenville Academy, Tigersville, S. C., gets the Georgia room, and the kitchen and pantry furnishings; the Haywood Institute, Clyde, N. C., the Joanna R. Ness room, and the furnishings in the lower hall, except the large stove, which being a hard coal burner, I directed to be sold, as it could not be used in any of our schools. The Sylva Institute, Sylva, N. C., gets the Mary Armstrong room, the Texas room and the Tenny Bolton room, with the furnishings in the upper hall. We did not disturb the parlor, sitting room and dining room furnishings. I think, however, that the piano would serve a better purpose in the mountain schools than in the training school."

Then from a later letter regarding the disposition of the piano:

"Upon receipt of a letter from Mrs. Cody, I have ordered the piano shipped to the Six Mile Academy."

The piano, you remember, is the gift of the Mississippi W. M. U. and we are all thankful that it has been "passed along" to help other children.

**Calls for Literature.**

Never since your present secretary has been in office has there been so many calls for literature from both old as well as new organizations. This is a splendid sign and one that makes us all rejoice over the promise of growth. But beloved, will you read carefully the following from the report of the Executive Committee of our W. M. U.?

"As quarterly literature has been discontinued the literature department is not publishing leaflets just now, the expenditure in printing being concentrated on royal service."

I am sure every sister of us will agree that this is a wise measure on the part of our literature department. The fact that once a month we may get a splendid lot of fresh new literature just exactly suited to the special need of that month, and all nicely bound together so that we are not worried with keeping up with a lot of loose leaflets—surely this is a matter pleasing to us all.

But we are slow breaking from fixed customs. Because in the past we have been supplied with leaflets, we seem to think that that method must be kept up; and so the constant cry is for "literature, please." And we haven't it to send. We do keep on hand the leaflets from the home and foreign boards and such as we have been able to get out by our own literature fund; and when a call comes, we send these. But they do not seem to satisfy at all.

Sisters, I am writing this to urge each member of each organization to send for

"Royal Service." The twenty-five cents placed therein could not possibly be missed in the long run; and surely will be a source of pleasure as well as profit the entire year.

Now, beloved, your secretary would feel very badly indeed, and feel that she had utterly failed in her efforts, should any one of you read in this: "She don't want us to write to her for literature." I do want you to write me for whatever you may need; I want you to tell me all about the things that concern your work. But I also want you to take "Royal Service" and read it; then you will find that you have just what you are asking for.

Just here a thought about reading "Royal Service." Not long since a splendid, cultured, consecrated woman, who loves our work and has long been a member of a society was elected president. She began by way of preparation for her work, to read the "Year Book." Meeting one of the State workers, shortly thereafter, she said, "Did you ever note how much information is given in our little Year Book? Why, it tells us all about the work." Sister, have you ever read the Year Book?

The church at Collins, J. P. Williams, pastor, has decided to install a church library and develop among the members a love of the best kind of reading.

Our sympathy goes out to Brother H. M. Harris and his wife in Kaifeng, China, in the loss of their little boy. Brother Harris went from Jackson, and his wife is a daughter of Secretary W. D. Powell, of Kentucky.

No apology is needed for taking occasional space in these columns to stimulate a desire in others to increase the circulation of the paper. It is as deserving of the space as any other denominational interests—missionary or educational.

The Biblical Recorder says: "Hundreds of our Sunday Schools and churches ought to reach the B R Standard of Excellence within the next four months. What is the B R Standard?" That's easy: It is when every family takes The Baptist Record!

With the publication of the biography of Thomas B. Reed, anecdotes of his wit and humor are in order. This is a good one: The House needed a quorum, and absent members were drummed up. One man sent a telegram, "Washout on line, can't come." Reed telegraphed back, "Buy another shirt and come anyway."

"Mother," she began, "what does transatlantic mean?" "Across the ocean," replied her mother. Then, "Does 'trans' always mean across?" "Yes, it does, always," and the mother added sternly, "If you ask me another question tonight I shall send you to bed!" The second silence lasted quite three seconds. It was broken at last by a plaintive, small voice which commented, "Then I suppose trans-parent means a cross parent!"

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**TO THE BAPTIST CHURCHES OF THE UNITED STATES.**

Greetings:

The forces of organized Christianity throughout the world are facing today the most critical situation which has arisen since the era of the Protestant Reformation.

As the days of the war increase the evil passions of men grow more desperate, the sins of national pride and race-hatred intensify, and the brutalizing lust of power threatens to wither every fair and lovely thing.

The madness which menaces the vigor of our Christian institutions and the progress of the kingdom of our blessed Lord, is a very real and present danger. Yet these conditions of peril constitute a challenge and create an opportunity such as the church has never known before. The necessity for a renewal of consecration and a return to the elemental principles of the gospel on the part

of all Christian people, partakes of the character of a divine imperative. That way lies victory!

We, therefore, by direction of the Massachusetts Baptist Missionary Society, and as representatives of this oldest Baptist missionary organization in America, call upon you to unite with us in a year of sacrificial devotion to the interests of the kingdom of God.

Let us offer fervent and unceasing prayer, that the deepening influence of the Holy Spirit may be felt in the hearts of all those who love the Lord Jesus Christ;

That the churches throughout our land may be aroused to an intimate sense of their tremendous responsibilities and unparalleled opportunities in world-service for their Divine Master;

That our missionary enterprises, at home and abroad, may be endowed with fresh power from on high, and means be provided for the speedy enlargement of all evangelical activities;

That the stricken and scattered membership of our churches in European countries may be sustained in presence of affliction and death by the consolations of the Heavenly Fathers love;

That light may arise out of darkness, that a permanent peace may be established, and that the souls of men everywhere may be brought into new and living fellowship with the spirit of true religion, and may receive the saving grace of the Redeemer;

That the pure Word of the Gospel may triumph over "spiritual wickedness in high places" and speedily usher in the great "Day of the Lord."

Yours in Christian Fellowship,  
(Signed) Austin K. DeBlois, Hugh A. Heath, James H. Franklin, John Hildreth, Frank W. Padelford, Orrin P. Gifford, George E. Horr.

IT IS A SAD SIGHT to see the face of a pretty girl made unsightly by scaly spots or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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Supervisory Committee—A. E. JENNINGS, WILL DOCKERY, JACK GATES, J. N. BROWN.

The Calvary church, Washington, D. C., has a membership of 1,931. They celebrated the thirty-fifth anniversary of Pastor S. H. Green's pastorate recently. The long pastorates accomplish much in the Master's kingdom.

**NEWS IN THE CIRCLE MARTIN BALL**

O. T. Moncrief has resigned the pastorate of the church in Columbia, S. C., and moved to Wayside, Ga.

Rev. S. M. McCarter resigns at Lawrenceburg, Ky., and accepts the pastorate at Cox's Creek. He is now on his new field.

E. P. West has accepted the unanimous call to the First church, Weatherford, Texas. This is one of the great churches of Texas.

The Home Board evangelists are succeeding nicely in Baltimore. At the end of eight days there had been 300 additions to the churches.

Missionary J. G. Chastain, of Mexico, has just completed the normal course of our Sunday School Board. He is now a Blue Seal King's Teacher.

Evangelist Lincoln McConnell, once pastor of the Tabernacle church, Atlanta, Ga., has changed his address from Winfield, Kansas, to Ft. Worth, Texas.

C. T. Clark has resigned the pastorate at Smith Mills, Ky. His resignation takes effect March first. He accepts evangelistic work in three associations.

Walter D. Hilsman has resigned the pastorate of the church at Kaufman, Texas. He has been very successful at Kaufman. His future plans are not revealed.

After three and a half years of effective service, Pastor L. V. Henson resigned last Sunday at Trezevant, Tenn. He accepts work in the Blood River Association, Ky.

The East church, Paducah, Ky., has called Rev. O. J. Taylor, of Joppa, Ill. He had just closed a successful revival with the church. The new relation begins at once.

Col. Brown, of Anderson, S. C., makes provision for the transferring of \$50,000 in bonds at the death of his daughter to the Foreign Mission Board of the Southern Baptist Convention.

The Baptist Standard says that sixty Italians have been baptized in the Italian mission in Galveston, Texas. This work was organized from the Broadway church, of which R. D. Wilson is the pastor.

Dr. T. P. Bell, who has for many years been connected with the editorial work of the Christian Index, retires on account of failing health. We trust he will soon be restored, and can again take up the work.

The Northeast Bible Institute will meet at Ecru, Pontotoc county, next week. The subject for consideration will be the letter to the Galatians. The meeting promises to be of much interest to all who attend.

The executive committee of the Mississippi Baptist Sunday School Convention will meet at an early date to arrange a program for the convention to meet at Durant, March 16th. Everybody get ready to attend.

The State Mission Board of Georgia has chosen Dr. A. C. Cree, the general enrollment secretary of the Home Board, as corresponding secretary. It would be a pity for Dr. Cree to lay down his work now since he is getting it so well in hand.

President W. L. Pickard, of Mercer University, Ga., has been elected chancellor of Bessie Tift College for girls. The two schools occupy the same relation to the Georgia Convention. Prof. Eric Hardy, of Lexington College, Mo., was elected dean of Bessie Tift.

Dr. Gambrell says the Texas Board will have to borrow this year \$100,000 on all accounts. Several interested brethren have loaned the boards \$1,000 each. He adds, "A recognized Baptist obligation is safer than a bank. Banks sometimes break; Baptists never will."

Secretary Cree is aiding our Delta missionary in some needed work in the Delta. Last week an institute was held at Sumner, which terminated in a revival. Missionary Cooper was forced to remain and aid Pastor Meassells. The Holy Spirit seems to be leading.

The Sunday School Board at Nashville last week dispensed \$42,000 to the different boards of the Southern Baptist Convention and the two training schools at the Southwestern Theological Seminary and the Southern Baptist Theological Seminary. What a wonderful work the Sunday School Board is accomplishing!

The Mississippi Baptist Sunday School Convention will meet at Durant, March 16-17. The executive committee is composed of J. E. Byrd, Jesse Sweany, R. F. Bass, J. R. G. Hewlett for the Sunday School work, and W. E. Holcomb, Zeno Wall, Ivy Dorrah and J. B. Perry, for B. Y. P. U. work. This committee will prepare a program soon. All Sunday Schools and B. Y. P. U.'s are expected to be present by representatives. The president and secretary are members ex-officio.



## EAT LESS AND TAKE SALTS FOR KIDNEYS

Take a glass of Salts before breakfast if your back hurts or bladder bothers you.

The American men and women must guard constantly against kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish, the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

## Dorothy Page

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"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine spirited, conclusive. Printed on a high grade of feather-weight, egg shell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent post paid for 40 cents.

If you want to make someone a present that will do good and will be appreciated, too, give "DOROTHY PAGE."

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## DEATHS

J. H. McGEE.

Some men are great in one respect only, and aside from this have little or no real worth. Now and then one is found, who—like George Washington—is well rounded out and great in every part of his makeup and is to be admired from every angle of approach. Such was J. H. McGee, the subject of this sketch, who died December 28, 1914.

He was not a hero, but better than that, he was a noble man, held in high esteem for the many excellent qualities of his heart and mind. It would be difficult to mention the one strong point in his character. He was strong on all sides. As a business man he out-stripped every other man in his county although his was a country store. His success was largely due to his kindness and patience. These were his collecting agents. He was never known to sell out anyone under deed of trust or by force of law. It is said that this sentence, "Do not oppress the poor" was written by him and laid away to be unfolded and read after his death.

As a neighbor he was thoughtful and ever ready to visit the sick and comfort the bereaved.

In the spirit of a true Christian he answered the calls for charitable purposes, and these were many and widespread.

As a citizen he kept well posted and was always found on the right side of every moral question.

To his church he was loyal and attentive. He would neglect business of all kinds to attend his church meetings, especially the Saturday conference meetings. One of the biggest speeches of his life was in opposition to doing away with Saturday meetings in Mt. Olive church, where they had been kept up for more than sixty years. Once in a business affair he had the choice of making ten dollars or attending his Saturday conference. He could not do both. He went to church.

As a Sunday School worker he was equalled by few. He was teacher of the Bible class for years and always had the interest of his class at heart. It is said that he made it a rule one day in the week to set business aside till he prepared his Sunday School lesson. His was an "A No. 1" Sunday School in the country.

In conclusion, I quote the words of one of his intimate friends, "To me his life in his home with his family seemed a model one—patient, loving, tender and kind. He was as gentle as a woman and as tender as a mother with his children."

In October last his devoted wife passed before him to the better land. They were lovely and pleasant in their lives, and in their death they were not divided," save by a few short weeks. Now they are united forever.

He will be sorely missed, especially in his Sunday School and church, but most of all by his two lovely daughters, the only survivors of his family. May they be blessed by the presence of Him who said, "I will not leave you orphans; I will come to you."

J. S. BERRY.

Tupelo, Miss.

## JUDGE T. E. TATE.

Judge T. E. Tate died at the residence of his son, Walter, three miles east of Oayka, November 22, 1914, at the ripe old age of 93, lacking a few days. He was baptized by Elder Jesse Crawford into the Mt. Zion Baptist church one cold day in December. Was a very godly man and a staunch prohibitionist. He wrote for the religious and secular press under the nomdeplume of "Nemo." Was blessed with a strong body and an active mind. He learned French after he was 50; rode a bicycle when he was 70, and retained his powers up till three or four years ago. He attended his prayer meeting, four miles away, every Wednesday night until he was nearly 80 and had kept up a family altar for a half-century. Was opposed to war and voted against secession. Was twice married but both of his wives went home before him. Two daughters also preceded him—Mrs. Fannie Tate Tynes and Mrs. Maggie Tate Lea. He leaves only two children—Mrs. Lizzie Simmons, of Tylertown, and Hon. W. S. Tate, present member of the legislature from Pike county. He also has grandchildren, great-grandchildren and one great-great-grandchild.

The funeral was very largely attended by people in nearly all the walks of life, including many colored people. The services were conducted at his son's, by his former pastor Elder J. H. Lane, and assisted by Pastor I. H. Anding. His once strong body was placed to rest in mother earth near his old home.

J. H. LANE.

**Will Relieve Nervous Depression and Low Spirits.**  
The Old Standard general strengthening tonic GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

## MRS. SARAH MCCrackin.

Sister Sarah McCrackin joined the heavenly hosts Friday morning, January 8th, 1915. She was a faithful Christian, a good wife, a devoted mother, kind friend and neighbor. Mt. Paran church has lost one of its oldest and truest members. She leaves a devoted husband, son and daughter, who will miss her most of all. May the God of all grace help in this time of need.

W. J. DERRICK.

## SISTER JENNIE WHITE.

On January 15th, Sister Jennie White, wife of Brother Hawkum White, passed to her reward. Sister White was the daughter of Rev. Frank Poss, and was a devoted Christian woman, having professed Christ at the tender age of thirteen years. Her membership was with Wake Forest Baptist church at Dancy, Miss. She was 35 years of age, and was the mother of four little children. May the blessings of heaven be upon this bereaved brother in his sore affliction. The funeral was conducted by the writer at Wake Forest, where she was buried January 16th, 1915.

B. P. COLEMAN.

**Build Up With 50 year tested Wintersmith's Tonic.**  
The old reliable remedy for malaria, chills and fever, colds and grip. 50c.

## SISTER L. J. SANDERS.

Sister L. J. Sanders, wife of Brother John Sanders, left the scenes of earth on December 13, 1914, having lived her allotted time of three-score and ten. She gave her heart to the Savior when quite a young girl, and was a member of the Wake Forest Baptist church, where she diligently worked for her Lord. She was the mother of five children. A noble good Christian has gone home. May the Lord bless the bereaved husband and children. She was tenderly laid to rest at Wake Forest, the funeral services conducted by the writer.

B. P. COLEMAN.

## "TIZ" FOR TIRED SORE, ACHING FEET

Ah! what relief. No more tired feet; no more burning feet, swollen, bad smelling, sweaty feet. No more pain in corns, callouses or bunions. No matter what ails your feet

or what under the sun you've tried without getting relief, just use "TIZ." "TIZ" draws out all the poisonous exudations which puff up the feet; "TIZ" is magical; "TIZ" is grand; "TIZ" will cure your foot troubles so you'll never limp or draw up your face in pain. Your shoes won't seem tight and your feet will never, never hurt or get sore, swollen or tired.

Get a 25 cent box at any drug or



## MEN'S All Wool \$1.40 PANTS

Special offer to introduce our Old Moseley Cashmeres and Jeans with guaranteed All Wool Filling. For \$1.40 we will send, prepaid, one pair of pants, in either of these fabrics. Correct cut. Best Wearing pants made. A superior garment of neat appearance. Regular retail price \$2.50. Young Men's Pants of same material \$1.25. Full quick-drying Pants \$1.00. If cotton is found in these pants, when ordered, send waist measure and length of inside leg in inches. Satisfaction guaranteed or money refunded. Sample of cloth free on request.

ATLANTA WOOLEN MILLS, Atlanta, Ga.

## 10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

## TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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The Baptist Record, Jackson, Miss.

## RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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is the South's leading and most influential training school. Write to Eugene Anderson, President, for information.

## GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss, thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 6 cents a large bottle at drug stores, known as "Weth's Sage and Sulphur Compound," thus avoiding a lot of fuss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Weth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

## BROTHER J. E. BYRD AT POPLARVILLE.

Brother J. E. Byrd came to us on January 10 and remained through the week and the following Sunday. As a consecrated man of God I have never known a superior. Brother Byrd did work along Sunday School lines during the day and held an evangelistic service in the evening. For some reason it seems that the people generally did not understand the nature of his work until the middle of the week. Then again we had some very bad weather to encounter, being rained completely out twice. Notwithstanding all this, we had one of the most gracious meetings that I have ever attended. We also re-organized and thoroughly graded our Sunday School and Sunday morning, though it was cool and misting rain, we had 201 present at Sunday School. Everybody seemed to be perfectly happy over the prospects and we have pledged ourselves to do our best to have 225 present next Sunday and to keep the enrollment going until we have all our people doing Sunday School work. We had a crowded house at the morning service, when Brother Byrd talked to us, and Sunday night, though it was still misting rain, was cold and unfavorable, we had a packed house to hear Brother Byrd deliver one of the most earnest messages that the people of this community have ever heard. Many were convicted of sin and a large number were saved.

To sum up, we had sixty-two additions to the church—fifty-three for baptism; the church revived; members who had grown cold and indifferent took on new life. The Sunday School simply made over again with the most flattering future prospects. In fact we are all happy. Truly, as we have said before, Brother Byrd is a man of God. May his work continue and may he be able to do other great things for the Baptist churches of Mississippi. He has left behind him here a host of friends whose prayers will follow him in his work wherever he may go. Our pastor and his people are greatly encouraged and face the future with renewed zeal and energy. Brother Byrd's coming has been a blessing to us. We thank God and take courage.

W. JACOBS.

McCOMB.

Brother J. D. Jameson spent a week recently in McComb, collecting for The Baptist Record, and I had him to preach every night, half time in East McComb and the other half in South McComb. The results were the membership toned up and three received for baptism, and some by letter.

Brother Jameson is in good health and is a splendid preacher, and ought to be in the pastorate. In the towns where he stops several days, collecting, let the pastors preach him at night. I find it the best way for him to collect and put The Record before the people. Hoping that the New Year will prove a prosperous one for The Record,

Fraternally yours,

J. H. LANE.

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NASHVILLE, TENNESSEE



THE JUDSON CENTENNIAL AND  
DR. J. M. CARROLL.

By W. A. McComb.

The Mississippi Baptist Convention at Oxford, last November, in their report on the Judson Centennial Movement, endorsed the movement and invited the Foreign Mission Board to send workers into Mississippi to present the work to our churches with a view to raising our part of the fund.

Dr. J. M. Carroll, of Texas, at the invitation of the Foreign Mission Board, came to Mississippi and on the fifteenth of January held a conference with Drs. Lipsey, President Mississippi State Mission Board; J. B. Lawrence, corresponding secretary of the State Mission Board, and myself. It was agreed that work should begin at once and Dr. Carroll went to Indianola and spoke on the 17th, and was also in the Pastors' Conference of the Deer Creek Association, on Monday, the 18th, in Indianola. Dr. Carroll made a fine impression, both on Sunday at Indianola at the church and on the conference on Monday. He is a man of great power and his visit will be a blessing to any church.

It was decided in the conference at Jackson on the 15th, that Dr. Carroll should confine his labors until the first of April to North Mississippi.

He has decided to make his headquarters during that period at Winona. That is a central point for North Mississippi, and while he will be out among the churches most or quite all the time, yet he uses that as a place where he can be reached any time. His mail will reach him at the general delivery.

I urge the pastors and churches to hear Dr. Carroll, for he has a message for you that will do you good. I wish the pastors would write him at Winona inviting him to their churches. But if you do not then when he writes you please say come any time it suits you. If you would let him set the date of coming then he could group the churches and reach and work the field without so much trouble of travel and with less expense.

I have enjoyed visiting several churches in Mississippi during January and I here and now thank the pastors and churches where I have gone for their kindness.

I go to Kentucky for work the first of February, but my address will still be Clinton, and my family will remain there and I will return occasionally.

This Judson Centennial Movement is a great work and calls for sacrifice not only on the part of the givers, but also on the part of the workers and their families. Please pray for us and help in every way possible.

May His blessings rest upon all His faithful servants in Mississippi as my sincere prayer, and not least among these is our faithful editor, who carries the burdens of the denomination in a peculiar way, at great sacrifice of energy, strength and expense.

Clinton, Miss.

## THE GREATEST GERMAN.

The English-speaking world has never had a keener interest in Germany and the Germans than it has at the present moment. In all the popular magazines, in all the more serious periodicals, even in the daily press we are confronted with articles and essays on the German people, their ideas and aspirations. Many of these articles naturally emanate from sources that are unfriendly. Nevertheless it is certain that the Americans, at least, are making a serious effort to understand the spirit of Germany, and the views of Germany's great thinkers. We are reading of Frederick the Great, and Von Moltke of Treitschke, Bernhardi, and Nietzsche, of Bismarck and William II. But the man who really wishes to know the German character must go far back of the XVIIIth and XIXth centuries, and seek it in the greatest German, Martin Luther.

There is probably no man that has ever lived about whose life and opinions so great a literature has been produced. In 1909 an incomplete list of Luther literature comprised over 2,000 titles, including more than 200 biographies in ten different languages.

All who are really interested in Germany and the Germans, and who would like to know something of this greatest of the Germans at first hand, will welcome the announcement that a ten-volume translation of his most important works is shortly to appear published by the A. J. Holman Company, of Philadelphia.

The translation is the work of a group of scholars who have been devoting years to the study of Luther and his times, and each volume will be provided with an introduction and explanatory notes. This great task has been undertaken with a view to exhibiting the true Luther and the whole Luther, in all his many-sided activity. The first volume will appear in April, and will be followed shortly by the second and subsequent ones.

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## Mississippi Woman's College

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JOS. M. HARRISON  
CHARLESTON, S. C.

## JUDSON CENTENNIAL FUND.

At a meeting of the Pastors' Conference of the Deer Creek Association at Indianola, January the eighteenth, we had the pleasure of hearing Brethren J. M. Carroll and W. A. McComb, representatives of the Judson Centennial Fund, on this work and we heartily approve of the efforts of these brethren in Mississippi at this time in keeping with the expressed vote of the State Convention at Oxford last November. We suggest that our pastors heartily welcome these brethren and give to them their hearty co-operation. Having heard them we feel justified in saying that in our judgment this campaign will not only not be hurtful to any other cause, but helpful.

I. W. REED, Chairman.  
W. S. ALLEN, Secretary.

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CLINTON, Hinds County, MISSISSIPPI

## DEATHS

MRS. WM. M. CONWAY.

At her home near Camp Creek, after an illness of several months, Mrs. Wm. M. Conway died January 4, 1915.

She joined the Missionary Baptist church at Camp Creek early in life and lived a consistent and useful Christian until her death. She was married to Mr. Wm. M. Conway on November 19, 1887, and to this union were born eleven children, all of whom survive her. The funeral exercises were conducted by her pastor, Rev. S. V. Gullet. The pall bearers were her seven sons. She leaves eleven children, fourteen grandchildren, two sisters and two brothers, a host of relatives and innumerable friends to mourn—not her loss, but ours.

LENA STOKES.

Bethany, Miss.

YOU WOULDN'T BE SUFFERING from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered fifteen years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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## MRS. SUSIE STEEL.

Sister Susie Steel, wife of Brother T. M. Steel, of Forest, peacefully fell asleep in Jesus on the night of the 19th of January. She had lingered for several months, but without a murmur patiently awaited the coming of her Lord. For about fifty-five years she had faced the battles of life and for thirty-five years had been the happy and faithful companion of Brother Steel. As some friend said, "She was more than popular; she was loved by all."

She leaves a husband, three sons and one daughter to miss her and linger with fondness over her blessed memory.

Her pastor,  
W. H. THOMPSON.

## T. C. MIZE.

On the 16th of January Brother T. C. Mize, of Forest, passed over the river to be with his Lord. For more than three score and ten years he had fought well the battles of life on many lines.

He served his county as sheriff and chancery clerk for a number of terms and was respected and loved by all his fellow citizens. As a Christian he had given his life and influence to his Lord since early manhood and he so reared his children that they will follow his steps in childhood. He leaves his beloved companion to mourn and miss him, and three sons and two daughters to rise up and call him blessed.

His pastor,  
W. H. THOMPSON.

MISSISSIPPI BAPTIST HOSPITAL  
Bryan Simmons, Supt.

We are giving below the medical and surgical staff recently selected by the trustees.

The purpose in the selection of this staff is to make definite provision for the benevolent work to be done at the hospital.

The hospital is open to all reputable physicians and surgeons, and patients who pay for the services rendered by the hospital are allowed and requested to choose their doctor; but where the work is without charge we feel the responsibility and reserve the right to provide for their treatment.

The men selected are specialists in their departments and while there are others as good, we feel that there are none better.

Medical and Surgical Staff of the Mississippi Baptist Hospital.

Surgery—Drs. H. R. Shands, J. P. Wall, E. H. Galloway, S. H. McLean. Medicine—Drs. J. F. Hunter, H. L. Crook, L. H. Howard, W. S. Hamilton, O. M. Turner, E. B. Poole, G. L. Todd, F. E. Rehfeldt.

Obstetrician—Dr. B. L. Culley. Pediatric—Dr. N. C. Womack.

Rectal and Genito-Urinary Surgery—Drs. W. L. Britt, E. B. Liddle.

Gastro-Enterologist—Dr. L. B. Neal.

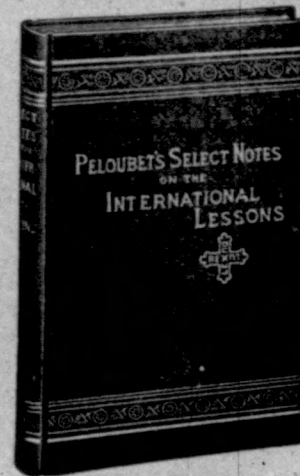
Neurologists—Drs. Noland Stewart, W. B. Smithson.

Eye, Ear, Nose and Throat—Drs. W. S. Sims, W. R. Dobson, G. E. Atkins, R. S. Curry.

Pathologist—Dr. C. R. Stingley.

Electro-therapy—Dr. A. S. Applewhite.

Dentists—Drs. W. R. Wright, E. A. May, W. C. Dennis, T. H. Cotton.

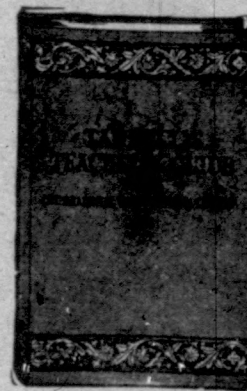
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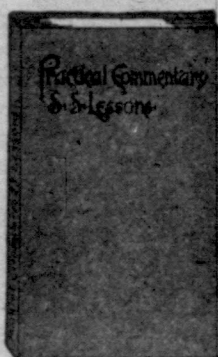
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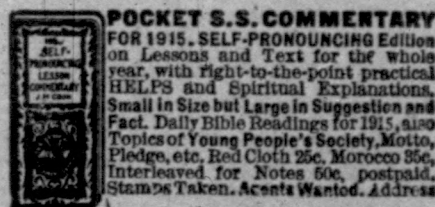
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## SUNDAY SCHOOL LESSON

BY A. J. AVEN.

February 7th, 1915.

### RUTH CHOOSES THE TRUE GOD.

## Introduction.

**Moab.**—Although the Moabites were heathen and had no claim in the Abrahamic promise, yet they were akin to the Israelites, being descendants of Moab, the son of Lot's oldest daughter. (Gen. 19:31-38.)

**Ruth.**—"The story of Ruth is one of those exquisite idyls of love and domestic life which bring remote ages close to our hearts, while all the splendid incidents of solemn history leave antiquity at a distance measured by the centuries that have rolled between. It is the classic instance of a friendship between two women. What David and Jonathan, Damon and Pythias, are for men, that for the other sex are Ruth and Naomi. And—strange contradiction to modern flippancy—it is the passionate love of a girl for her mother-in-law."

"Whoever, then, would be interested in Ruth must learn to take an interest in the elder friend Naomi. Nor is this difficult. Through the dimness of the centuries we can still discern one of those personalities which sway toward themselves all who approach."

**Jew and Gentile.**—In the providence of God which brought together Boaz and Ruth, a union was made out of which was to come the Savior of the world. Boaz and Ruth, the one a heathen and the other of the race to which was intrusted the oracles of the One and Living God. Jew and Gentile so related that each should have an equal claim on the saving efficacy of the Son of Man.

## The Teachings.

**Naomi and Blessings.**—Then she arose—for she had heard how that the Lord had visited His people in giving them bread. In this simple act of Naomi, she merely thought to go where she had heard there was plenty to serve her meager wants. To go back to her people to spend the remainder of her life, all alone, for husband and sons were dead. This was but the natural thing to do, under her stressed condition, yet we can but see the hand of God in it all. Instead of giving way and devoting herself to sad memories, she rallied and turned her energies into such channels as to be of service out of which the world's greatest blessing was to come, though we could hardly think that she was conscious at the time of the far reach that was wrapped up in her conduct. In the course of her life from this far away view point, we see the hand of God leading an obedient servant. Her very name means "winsome" and as age crept on and perhaps caused to fade some of the beauty of her youth,

yet I think it was all compensated in the increased beauty of her devoted soul, and so she became the recipient of blessings far beyond her expectations. "I was young and now I am old, yet have I not seen the righteous forsaken nor his seed begging bread." A loving obedience is sure to be rewarded with God's loving and protecting care.

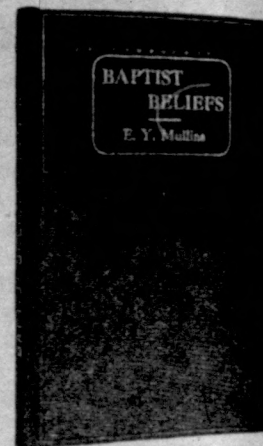
**Naomi and Orpah.**—On Naomi's decision to return to her native land, her two daughters-in-law escorted her on the way, not being able to face the thought of parting with her. "Arrived at the path from which the long road is visible descending to the Jordan valley, Naomi turns to dismiss the young women, with her solemn blessings and tender acknowledgments of their faithfulness to the dead and to herself." They declare that they will not return to their own home, but rather will go with their mother-in-law, but Orpah could not stand the test, when the critical moment came, and in tears kissed her mother-in-law and turned back. This little story illustrates a too oft repeated experience in human life. Sometimes the result of one's weakness in his efforts to help those in whom he is interested. As winsome as was Naomi, she lacked a little bit of being able by her quiet influence to overcome her words in regard to her daughter, Orpah.

Orpah's regrets, though accompanied with tears, did not save her from the natural results of her choice. She went back to her own people. Sin is sin, however, and by whomsoever committed. Orpah intended no wrong, but in her act, she once for all lost her identity in the world. A wrong act however innocently committed, bears the fruit of mischief. Just as sometimes a practical joke, innocently perpetrated, results in lasting harm. Knowledge and inclination must fight it out with the will as the arbiter. If the will weakens, and fails to give the correct decision, woe is the one involved.

**Naomi and Ruth.**—The love and friendship between these two women are worthy of our sincerest consideration. The word "friend" is in its root idea the same as the word "love." Friendship then is "an attachment to a person, proceeding from intimate acquaintance, and a reciprocation of kind offices, or from a favorable opinion of the amiable and respectable qualities of his mind." "There can be no friendship without confidence, and no confidence without integrity." The ancients had much to say about friendship. One of the old poets, heathen though he was, said, "While I am in my senses, nothing can I prefer to a pleasant friend." And, "The idea, so common in ancient writers, is not

### Baptist Beliefs

By  
President  
E. Y. Mullins



In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion," and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

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all a poetic conceit, that the soul of man is only a fragment of a larger whole, and goes out in search of other souls in which it will find its true completion. We walk among worlds unrealized, until we have learned the secret of love. We know this, and in our sincerest moments admit this, even though we are seeking to fill up our lives with other ambitions and hopes." This friendship between Naomi and Ruth seems almost a true type of that beautiful friendship of the Master and the family of Bethany. The scene in this home at the death of Lazarus is one of the most touching and at the same time the most encouraging. "These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may wake him out of sleep. (John 11:11.) This relation of friendship with the Master is the privilege of every one that will put his trust in Him. One thing seems to be true in our fellowship. "Our intellectual and active powers increase with our affection."

But Ruth clung unto her. It is not absolutely clear as to the full content of Ruth's determination to go with her mother-in-law, but there

is a probability that she had been well instructed by her mother-in-law about the things of Israel's God, and because of this instruction she had decided to go to the people who enthroned the true God as supreme. At any rate we can see a divine providence in her conduct. Ruth's test came in the form of Naomi's earnest persuasion. Ruth cuts short Naomi's request, by a most solemn profession of her determination not to return after her sister. It was a trying moment in the life of Ruth. Orpah had just turned back and left her to take up her old life and worship of the heathen gods. "Ruth suddenly finds born within her a love that knows no home but the heart of Naomi. The quietest of women burst into poetry, and her words are still sung among us as our song of life-devotion. It is the birth strain of a new life." How like the outbursts of the soul who has found the Savior in the realization of one saved. But Ruth does not stop with a mere entreaty. She backs her resolution with an oath. "The Lord do so to me and more, if I should but death part thee and me."

This must be the note of every convert to Christ. He must take the Lord for his God once for all. And when one takes God for his God he must take God's people for his people. That is, he must join the church and follow Christ in baptism. One of the sad things in my long experience with young people is so often they make profession of faith in Christ but cannot be brought to the point of uniting with God's people. This last act has nothing to do with salvation, but it is a mighty strong evidence of a man's honest purpose to follow his Lord and Master.

Ruth declared that nothing but death should separate her from her mother-in-law, but death does not separate the Christian from Christ, and he should strengthen his resolution with that faith which says that the fear of death shall not separate him from doing his duty. And one of the main duties is to develop a character so winsome that those about him may be brought under his influence to accept Christ.

### MY NEW FIELD OF WORK.

J. A. Lee.

You will please allow me space

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enough to say something about my new field of work. My work is at Silver Creek and Lumberton for half-time each. I was called to the Silver Creek work the second Sunday in December and to the Lumberton work the first Sunday in January, and am now on the field and at work and am well pleased with the outlook. However, when I think of the men who have served these churches I fear that I will not be able to keep up the high standard they have set.

The Silver Creek church has had such men as J. P. Williams, Posey, Roberts, C. H. Mize, and Brother Weathersby. These are all noble brethren and have done a great work and I pray the Lord that He may help me to emulate their virtue and never hear of their vices, if they have any.

At Lumberton I follow such men as J. P. Culpepper, Maum, E. W. Spencer, and others. These, too, are choice spirits, and have wrought well, and as one soweth and another reapeth, may the Lord grant me the privilege of reaping. We have been the recipients of many tokens of kindness and appreciations, from a hearty handshake to a barrel of excellent flour, and things between the two too numerous to mention. We love South Mississippi, and this is not our first experience in a South Mississippi pastorate.

We will have for our associate pastors W. E. Farr, at Columbia, just thirty miles south of us; J. E. Barnett at Prentiss, just ten miles east, and Brother N. A. Edmonds at New Hebron. These are lovable men of God, and we are thankful to be associated with them.

Now, Brother Lipsy, let me say to you as our editor, Brother J. Benj. Lawrence as our secretary, and Brother Zeno Wall, as our South Mississippi enlistment evangelist, that the latch string is on the outside, both to our homes and the churches I am serving. Just pull them when it suits you and come and we will do the best we can for you and your several needs.

May the Lord bless all who may chance to read these lines.

### A BAPTIST THEOLOGICAL SEMINARY IN NEW ORLEANS.

The agitation that is going on in the religious press in a number of states proposing a Baptist theological seminary for New Orleans, deeply stirs the heart of a New Orleans pastor who is on the field and knows something of the possibilities.

Dr. A. J. Holt, of Kissimmee, Fla., in a recent number of the Baptist Chronicle, tells of his experiences as a student in the seminary at Greenville, and later at Louisville. He believes that the presence of the seminary at Louisville is more responsible for the splendid Baptist strength in that city than all other human agencies combined.

New Orleans, with its population of 370,000, with only six little churches, having a combined membership of about 1,000, it seems to me, would rapidly increase in its Baptist population.

With half a hundred or more missions in different parts of the city and surrounding country, there is reason to believe that Baptist prin-

ciples would rapidly spread, new churches organized all through this territory, and the ones already established grow to be strong ones.

Not only in the city itself, but for 150 miles to the west of us there is a world of destitution. On the Southern Pacific one must ride all the way to Lafayette before he finds a Baptist church, and then it is a very weak one. The same destitution prevails along the route of the T. & P. and L. R. & N.

Many of these towns are really little cities, some having a population of 10,000 or 12,000. There are many places of 1,000 and more that have no Baptist preaching at all. These places would make splendid mission fields, and are within a few hours' ride of the city.

Brother Cicero A. Ramsey, a leading Baptist of New Orleans, and president of the real estate board, assures me that all the ground necessary will be donated if the Baptists want to establish a seminary here.

No doubt near the lake front of beautiful Ponchartrain there could be secured a magnificent site and a Baptist seminary built if the Baptists feel that they need it.

What an opportunity for those who are preparing to go to foreign fields, for here they would find people speaking the language and following the customs of the people to whom they are preparing to minister.

F. C. FLOWERS,  
Central Baptist Church.

### RULES GOVERNING THE CLEAN- EST TOWN CONTEST.

1. That we have a day, sometime in April, the exact date to be named later, calling it a General Clean-up Day for Mississippi; that all grades of all towns entering the contest be

made by the county health officer, and the county superintendent of education, subject to confirmation by Drs. Walley or Leathers, before announcing the winners of prizes.

2. Any town may enter the contest where an organized club or federation of clubs exists. Where no club or federation of clubs exists any town of not less than 1,000 may enter, by organizing a sanitation club, all clubs to raise and remit the fee of five dollars before March 15. Any town in which there is no club may enter this contest regardless of population if an organization is perfected and fee received before February 15.

3. In announcing this to our county health officers and the press we mention the fact that the methods of arriving at the grades will be furnished later.

4. That we have first, second and third prize for each class, and the first to consist of a trophy, the second and third to receive certificates only, and all towns making above 90 per cent to have honorable mention.

5. After having received all reports, those towns making the highest grades to be inspected by Drs. Walley or Leathers, before the prizes are awarded.

6. Each town entering this contest must through its clubs, pay a fee of five dollars, which is to be sent to Mrs. J. H. Fox, chairman of the public health committee of the Mississippi Federation of Women's Clubs, from whom any information concerning the contest may be had, and to whom all letters should be addressed. All money collected in this contest is to be used for the purchase and awarding of prizes.

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A THEOLOGICAL SEMINARY AT  
NEW ORLEANS.

The first mention of a seminary for New Orleans touched the heart-strings of the thinking, praying, working Baptists of the Southland like the passing of an electric current over a wire prepared for that purpose. Visions of work done by God-called men and women, consecrated to His service, and trained at such a seminary as we hope to have at New Orleans, possess us now as realizations.

The possibilities of the good that may be accomplished by such a seminary cannot be forecasted, but, to some extent, may be anticipated by those who have faith in God and realize the value of a trained soldiery.

New Orleans is already a great city and with the opening of the Panama Canal, will doubtless very soon become the most important and largest city of the whole South. The forces of evil are striving hard to take and maintain possession of this important fort, already entrenchments are made, forces are gathered and cannons are placed that spew out flashes of vice and profanity, frightening the timid and faint-hearted.

Some of the more fearful have already said, "They be giants and we in their sight but as grasshoppers, and we in our own sight but as grasshoppers, as our eyes behold their strongholds and our ears hear their great noises."

But, brethren, a seminary planted here with the Word of God deeply embedded in it from its very inception to its finished product of a trained man, will be one of the greatest forces possible, not alone to overcome the evils of New Orleans and establish there a reign of righteousness, but a large surrounding territory needs now the services of just such men and women as will attend such a school.

A seminary is a great force for evangelization, and Louisiana offers today one of the greatest fields for missionary activity within my knowledge. There is now an approachableness to those against whom the Bible is closed that has never existed before.

The fact of a site being offered is encouraging and should hearten us to a strenuous effort until our hopes shall be fully realized.

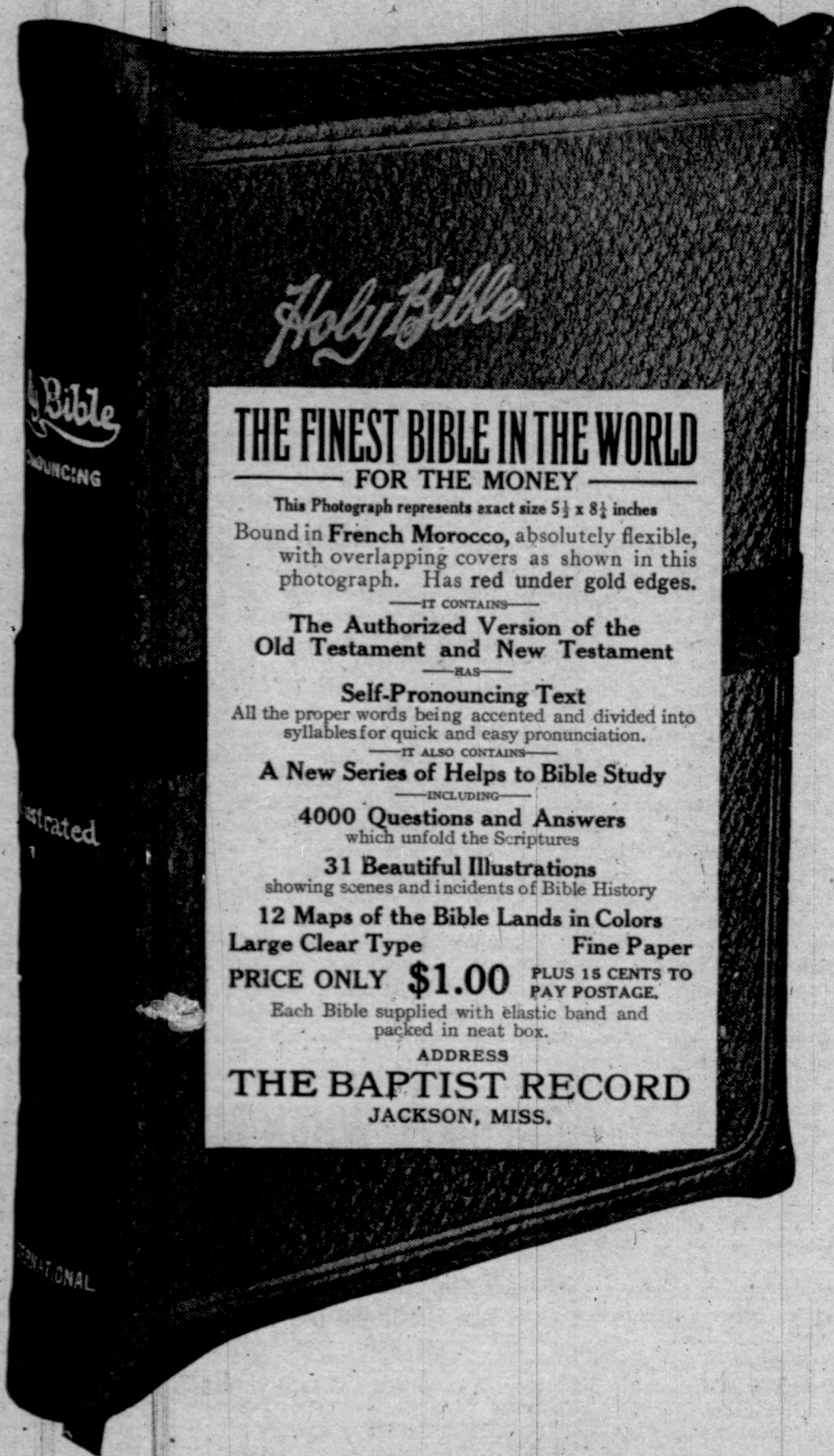
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